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countries and bring peace and liberty to men'. In the following September the Slav delegates to the Washington Congress of anti-Fascist Students passed a resolution calling upon their Anglo-American comrades to bring pressure to bear on their Governments with a view to opening a second European Front. In April, 1943, the Central Committee of the Congress of Slavs in America, sitting at Chicago, declared that if efforts were not made to crush Germany quickly, 'there will be nothing left to liberate but cemeteries'. They organised a 'Panslav Day' for June 22, and demanded the re-establishment of free circulation for Slav newspapers in Brazil.

Needless to add, there were reactionary or dissident movements, and certain Slav groups maintained contacts with the pro-Axis Governments, or pursued an anti-Soviet policy.

Their case was raised at the Congress of Slavs in America, which was held in Pittsburg on January 24, 1944, and was attended by seventy-five delegates from New York, Buffalo, Boston, Chicago, Cleveland, Saint-Louis, and even from Canada. This Congress studied reports on the activities of a hundred local committees during the year 1943. The chief subject for discussion was the attitude of the Committee of Americans of Polish Origin, of which Colonel Matuszewsky was the head, and of their newspaper, *Nowy Swiat,* which was unanimously censured. Then the Congress applauded a resolution approving Roosevelt's war policy as well as the Teheran, Moscow, and Cairo agreements. A second meeting was held in Pittsburg on September 23 and 24. Like the previous one, its chief object was to create a 'Slavonic electoral front' in favour of Roosevelt's candidature, to speed up the American war effort,[8] and to combat the action of the Matuszewsky Committee, a Polish breach in Slav solidarity. (The Congress of Americans of Polish Origin held in Buffalo in the preceding month had included this action on its agenda.)

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A few months earlier, the Poles in America had been deeply moved by a strange episode, the journey of Father Stanislas Orlemanski to Moscow. This unassuming priest, of Polish

[8] The sale of bonds for the Fourth American War Loan by the Slav Committee of New York served to build, among other things, a bomber, 'The New York Slav', and a chaser, 'Spirit of Stalingrad'.

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648 793 • 159 origin, was in charge of a little Massachusetts church, the Holy Rosary, in the diocese of Springfield. Was he first sounded, and then invited to Moscow, as he himself was to allege, or did he improvise a mission? The facility with which he moved about in Russia, at a time when travelling was subject to severe restrictions, argues in favour of the former hypothesis. He was absent from April 17 to May 11, 1944, the object of his journey being, according to him, 'to see what he could do for the Catholic Church in Poland, Ukraine, and White Russia'. On his return he declared that he had twice been received by Stalin, and had obtained from him assurances, both verbal and written, in favour of religious liberty on Soviet territory. 'Future events will prove', he said, 'that Marshal Stalin nourishes very friendly sentiments towards the Roman Catholic Church. He wants a really democratic, independent Poland, capable of defending herself against any fresh aggression. The religion of the Polish people will be that of our ancestors; he will not tolerate any change. All he asks in return is a Poland animated with fraternal feelings towards the U.S.S.R.'.

Four hours after Father Orlemanski's return home, his bishop imposed the penalties provided for cases of unauthorised absence; he was forbidden to say Mass. After an attempted protest to the Apostolic Delegate in Washington, he submitted and solemnly promised never again to meddle with matters outside his priestly functions, upon which the bishop raised the interdict pronounced against him.

648 793 159 208 But his journey nevertheless aroused tremendous interest. The Soviet Radio called it a 'great international event', and the press published Orlemanski's declarations in full. As there are very few Catholics in Russia proper, the assurances given by Stalin referred especially to the liberated territories of the Ukraine and of Eastern Poland. The Tass Agency, emphasising the reality of these assurances, accused (though in moderate terms) the Hierarchy of the United States of having, in this matter, adopted a not very favourable attitude towards the Soviets. Whilst the *Christian Science Monitor* expressed satisfaction at the Orlemanski mission, and did not doubt that the Vatican would take advantage of the conciliatory attitude of the Soviets, the *Chicago Sun* placed its trust in the Catholic clergy's common sense to reject 'the poisoned advice of the agitators',

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seeking to encourage the Church in her traditional opposition to the Soviets. But the *Post Dispatch* regretted that the Kremlin should have chosen such an unimportant person as Orlemanski for such a demonstration. The *Louisville Courier* deplored the censure passed on this priest by his bishop; no doubt the latter tolerated disparagement of the Soviet Union, but not efforts to understand it.

The truth seems to be that Father Orlemanski's initiative, whether concerted with Moscow or not, aroused in Slavonic circles reactions calculated to handicap the Government and prejudice Roosevelt's electoral campaign. While the Slavonic Committee of America approved this initiative, the *émigré* Poles threatened to launch a campaign which would have brought Washington and Moscow into opposition. It happened that Orlemanski's superiors were of Irish origin—which, obviously, did not predispose them to regard his journey with a favourable eye. In any case, the episcopal decision and the priest's submission cut short any attempts at propaganda, thus rendering a very opportune service to the Government, but postponing or compromising the perspective of a possible easing of the situation, if not of a *rapprochement* between Poland and the Soviets, and between the Soviets and the Vatican.

In Latin America the headquarters of the permanent Slav Committee were at Montevideo, where, in April, 1943, three hundred and ninety-four Slav delegates assembled at a Congress which established the Union of Slav Nationals (they were estimated at two millions), to organise the struggle against pro-Hitlerian activities.

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This sketch of the recovery of the Slavs in the Old World and the New brings out two features: the gravitation of all the Slavonic nations round the Muscovite colossus, and the repugnance of a sector of Polish opinion to this method of regrouping.

As was to be anticipated, German propaganda affected to see in this the execution of a plan tending to 'Bolshevise' Europe, and even America. Germany again launched her old commonplaces about the inferiority of the Slavs. A Radio-Paris broadcast (February 21, 1943) assured listeners 'that about one-quarter of the American population is composed of Slavonic elements, of